Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL POETRY.

[For the Christian Register.]

PSALM XLVI. 1.

I know no fear, but calmly gaze
On the firm rock, that strengthens me,
And while my feeble soul it stays,
Trust God, for his fidelity.

Thy page, futurity, be clos'd,
I would not scan my short sojourn,
But on th' Almighty's word repos'd,
Its mild, and holy lessons learn.

No vain regrets shall chill my heart,
Nor idly waste the moments given,
But, from each worldly charm I part,
And calmly seek my path to Heaven.

'A present help,' O glorious sound,
While pressing to the wish'd for goal;
'A present help,' a help is found,
That fortifies the contrite soul.

My God, and when that trying hour
Shall come, as come it must at length,
When the dark tyrant claims *his* power,
Be *thou* 'my refuge, and my strength.'—E. H.

March 6th, 1830.

RELIGIOUS MISCELLANY.

INFLUENCE OF CHRISTIANITY.

The following beautiful and striking passage is from the sermon of Mr. Young, of this city, at the late ordination of Mr. James W. Thompson, of Natick.

Were an intelligent citizen of one of the most refined nations of antiquity permitted to revisit the earth at the present day, and observe the changes which had taken place since his time, there is nothing, I think, that would more forcibly arrest his attention, than the influence which the christian religion has exerted on the character and condition of mankind. For example, were that great and good man, Socrates, at this moment among us instituting a comparison between the present state of things in the world, and that which subsisted in his own age, I doubt not it would be his spontaneous and hearty confession, that he now witnessed, in no inconsiderable measure, that intellectual and moral advancement of his species, which was formerly the dearest hope of his heart, and the anticipation of which was the greatest solace of his sufferings and the only reward of his labors. He would acknowledge that the human race had gone forward in a path that might be tracked by its exceeding brightness: that there was much more of wisdom, of virtue, and of enjoyment in the world; that the nations had become more civilized; that the mass of the people were more enlightened and moral; and that a more correct estimate of the nature and sources of happiness had diffused itself through society. He would admit that his own city, the queenly Athens, the seat of arts and arms, with all its wealth, and philosophy, and refinement, might well be termed barbarous, when contrasted with those communities of modern times, that enjoy the comforts of social life, act from the suggestions of good sense and moral principle, and are at all times animated by the desire of improvement.

He would naturally be led to inquire what were the causes of this great progress in society; and I believe, that after a deliberate survey of the several agents that might be supposed to have produced this effect, he would come to the conclusion, that the spirit, the principles, and the institutions of Christianity had had by far the greatest share in the work. He would remember that in ancient times, they had many things which they presumed would conduce to the well-being of man. They had an ingenious religion and a subtile philosophy. They had a literature and arts, which were the glory of their age, and have been the admiration of all succeeding times. They had wise men and great men innumerable. They had dominion, and territory, and fame. They had every thing but those peculiar blessings which have been conferred upon the world by Christianity and the christian sabbath.

The christian sabbath! That is an institution so novel, so peculiar, so dissonant from all his former experience, that it attracts the particular notice of our Athenian visiter.—For six successive days, he sees all around him activity and busy life; in the streets, the moving multitude; in the fields, the joyful occupations of the husbandman; industry in the workshop, enterprise on the public walks, and thrift at home. The morning of the seventh day arrives, and the scene is changed. The din of labor has ceased; the workshop is closed; the fields are vacant; the public places are deserted; the streets are a solitude. He listens, but his ear can catch no sound. He fears that some terrible judgment has fallen upon the devoted city, and that the inmates of its dwellings are lifeless. But soon this mysterious and melancholy silence is broken; a strange sound strikes upon his ear. It is the sound of the sabbath bell. At the signal, he observes the inhabitants issuing from their homes. He goes forth himself, and is borne along by the swarming multitude. He remarks an entire change in the appearance of the population. The very countenances, in which, but the day before, he had read the deep traces of anxiety and toil, are now tranquil and composed. The habiliments of industry, too, are laid aside, and a simple and decent habit distinguishes the day of rest from the day of labor. The mixed multitude enters what seems to him a place of public resort. He thinks, doubtless, it is the school of some eminent philosopher, who there proposes to teach men wisdom.—He has a curiosity to hear the system which he teaches, that he may compare it with those prevalent in his own times; and he accordingly enters.

He finds gathered there persons of all ages, ranks, and conditions, engaged with solemn demeanor in what he supposes to be a religious service. He listens to the address of the officiating priest, and he confesses that he has at last heard what he had long sought, yet sought in vain, among the discordant and bewildering systems of ancient theology. He hears the welcome declaration, that a Saviour 'hath abolished death, and brought life and immortality to light; that the hour is coming in which all that are in the grave shall hear his voice, and shall come forth.'—Christ crucified might, indeed, appear foolishness to his conceited countrymen assembled in the Areopagus. They might mock when Paul preached to them of the resurrection of the dead. But to the enlarged and enlightened mind of Socrates, it would present itself as a most reasonable and acceptable doctrine. To him, who had himself died a martyr in the cause of truth and virtue, a crucified and a risen Saviour would appear 'the power of God and the wisdom of God.'—When reflecting at the close of the day, on all that he had seen and heard, he would testify that this stated season of rest and worship was a most useful and blessed institution. He would acknowledge that the sacrifices and ceremonies of his national religion, were but as the shadows of that spiritual worship in which he sees the highest and the humblest in this Christian land, unitedly engaged. He would admit that all the gorgeous processions and splendid festivals of which antiquity could boast, were but poor pageants when contrasted with the simple repose and silence of the christian sabbath.

CAUSES OF RELIGIOUS DISSENSION.

In Dr. Calamy's Memoirs, to which we have lately referred, he gives the following account of his views of the celebrated Chillingworth and his writings. The substance of this article, it will be perceived, is in the words of Chillingworth, as quoted by Calamy. They bring very prominently before us the causes of Religious Dissension. The remarks are entitled to more attention, as coming from a clergyman of the English Church, nearly two hundred years ago.

I read over Chillingworth's 'Religion of Protestants, a safe way to Salvation,' and came to an issue with him, that 'the Bible' was 'the religion of Protestants.' To that, therefore, I determined firmly and inviolably to adhere. But this celebrated work of the greatest champion the Protestant cause ever had, Mr. Chillingworth, being very commonly represented by persons of distinction in the Established Church, as a model of clear, strong, and fair reasoning; a book very fit to form a man's mind, give him a right ply, and put him upon a true scent, I for that reason dwelt the more upon it, and shall be at the pains of here transcribing some of the remarks I made.

I could not help admiring a great many of the principles which he lays down: as this particularly, that 'if a church supposed to want nothing necessary, require me to profess against my conscience, that I believe some error, though never so small and innocent, which I do not believe, and will not allow me her communion but upon this condition, in this case the church, for requiring this condition, is schismatical, and not I, for separating from the church.' And this also deserves to be written in letters of gold, that 'if men would be themselves, and be content that others should be, in the choice of their religion, the servants of God and not of men; if they would allow that the way to Heaven is no narrower now than Christ left it, his yoke no heavier than he made it; that the belief of no more difficulties is required now to salvation than was in the primitive church; that no error is in itself destructive and exclusive from salvation now, which was not then; if instead of being earnest Calvinists, rigid Lutherans,' (or zealous Churchmen) 'they would become themselves, and be content that others should be, plain and honest Christians; if all men would believe the Scripture, and freeing themselves from prejudice and passion, would sincerely endeavour to find the true sense of it, and live according to it, and require no more of others, but to do so; nor denying their communion to any that do so, would so order their public service of God, that all which do so may without scruple or hypocrisy, or protestation against any part of it, join with them in it; who doth not see that, seeing all necessary truths are plainly and evidently set down in Scripture, there would of necessity be among all men, in all things necessary, unity of opinion?—and, notwithstanding any other differences that are or could be, unity of communion, and charity, and mutual toleration? By which means all schism and heresy would be banished the world, and those wretched contentions which now rend and tear in pieces, not the coat, but the members and bowels of Christ; which mutual pride and tyranny, and cursing and killing, and damning, would fain make immortal, should speedily receive a most blessed catastrophe.'

Nor could I help readily falling in with him, when he so frankly declares, that 'the presumptuous imposing of the senses of men upon the words of God, the special senses of men upon the general words of God, and laying them upon men's consciences together, under the equal penalty of death and damnation; this vain conceit that we can speak of the things God, better than in the words of God; this deifying our own interpretations, and tyrannous enforcing them upon others; this restraining of the word of God from that latitude and generality, and the understandings of men from that liberty, wherein Christ and the Apostles left them, is and hath been the only fountain of all the schisms of the Church, and that which makes them immortal; the common incendiary of Christendom, and that which (as I said before) tears in pieces, not the coat but the bowels and members of Christ; *Ridente Turca nec dolente Judæo.*

'Take away these walls of separation, and all will quickly be one. Take away this persecuting, burning, cursing, damning of men for not subscribing to the words of men as the words of God. Require of Christians only to believe Christ, and to call no man master but him only. Let those leave claiming infallibility that have no title to it, and let them that in their words disclaim it, disclaim it likewise in their actions. In a word, take away tyranny which is the Devil's instrument to support errors, and superstitions, and impieties, in the several parts of the world, which could not otherwise long withstand the power of truth. I say, take away tyranny and restore Christians to their just and full liberty of captivating their understanding to Scripture only, and as rivers, when they have a free passage, run all to the ocean, so it may well be hoped by God's blessing, that universal liberty, thus moderated, may quickly reduce Christendom to truth and unity.'

ORIGINAL MISCELLANY.

[For the Christian Register.]

CONCEALMENT OF OPINIONS.

A series of letters has been published in the Spirit of the Pilgrims, 'on the introduction and progress of Unitarianism in New England,' under the signature of 'Investigator.' They will be seen in Nos. 2, 3, 4, 6 & 9, of 1829, and No. 3, of 1830. The principal object of these letters, and particularly of No. 6 just published, is to prove that Unitarianism, in this country, has made progress in a clandestine manner, and has been materially promoted by a designed, sinister concealment of opinion in the most eminent of those who originally embraced it; and various evidences and arguments are offered to show, that up to 1815 leading Unitarians, and especially clergymen, preserved a close and studied silence in the pulpit, press and conversation, respecting their religious tenets, and endeavored to preserve an impression abroad that they had, in no important respect, departed from the faith which had till then been esteemed Orthodox.

I have been surprized that some of your correspondents, better able and better informed than I am, have not noticed these charges, which have been lengthened out during the whole course of a year, and which seem to me very important. I know indeed, that your intelligent Unitarian readers, who are acquainted with all the facts of the case, will be disposed to treat them with their merited contempt; but it should be recollected that there is a large body not only of decidedly Orthodox, but of wavering persons through the country, among whom an opinion has been industriously propagated, that Unitarians generally have not the moral strictness of character, which is possessed by Orthodox Christians; that the allegation of this fact is the most successful method of preserving the ignorant from the contamination of Unitarianism, or, in other words, of deterring them from thinking for themselves; and is consequently the most frequent, and indeed almost exclusive aim of Orthodox publications and representations at the present day. Accordingly, this pretended case of concealment of religious opinion, so treated as to imply a defect of honesty or sincerity, is an important link in the chain of imputed Unitarian immoralities, and will therefore be exhibited as frequently, and spun out as long as possible; and will doubtless produce great effect among the classes alluded to, unless promptly met and refuted by Liberal Christians. In these days of party bitterness, when prejudice and bigotry shut truth from the mind, and when slander too often supplies the deficiency of argument, we cannot expect to retain our character, if we will not take the trouble to defend it.

These letters are a choice specimen of that ingenious tact so conveniently employed by our Orthodox brethren, in all their inculpatory writings. They contain a portion of exaggerated truth, sufficient for the basis of an imposing accusation; and a portion of latent error, which renders them unjust and inconclusive. When it is said that Unitarian doctrines were not, previously to 1815, expressly preached and published *under the name 'Unitarian,'* it is undoubtedly true; but when it is asserted that the clergy and other eminent men, who are now Unitarians, did not on all proper occasions and in proper manner, avow such sentiments as they had decidedly adopted, it is not true. When we are told that Liberal preachers did not think it prudent to disturb the peace of the churches, then communing in fellowship, by public discussions of points, deemed sacred and undeniable by many good men, but which they did not consider essential to Christian character, we know this is true; but when it is alleged that this prudence was a worldly prudence—a desire to retain their situations or popularity, we see no ground to believe it, nor will the public easily believe this, of some of the most upright, conscientious and pious men in our land, who are implicated in this charge. In fact, in this point of view, concealment was not good policy. Liberal ministers knew that in their dissent from the most irrational doctrines of Calvinism, they were accompanied and even surpassed by the great majority of their hearers, and the community around them; and the facts that when the controversy commenced, and their opinions were developed, few or none of their adherents departed from them; but on the contrary that they were better supported than ever; and that Unitarians have rapidly increased since this epoch, are conclusive proofs of the popularity of their views, and the expediency of their avowal.

When I am informed, that Liberal preachers denied the charge of Unitarianism, and considered it as a slander, I can easily believe this, as that term was then understood; for they had not arrived at such a doctrine; but if it is meant, that they intended to disavow all the opinions now comprised under the name 'Unitarianism,' I see no ground to credit the assertion.

But it is asked, why Unitarianism was not 'fully and plainly preached? Why did not ministers inform their hearers that they disbelieved the Deity and atonement of Christ, and had embraced a different system of religion from that which their fathers had inculcated?' To this question, two simple answers may be given; and this will in my opinion at once set the matter in a fair and true light, and overthrow the whole fabric of evidence argument, and condemnation, arrayed through the six letters under examination.

1. Ministers had not (as I conceive) before the period alluded to, come to any decided opinions on the abovementioned doctrines satisfactory to themselves. The light was just bursting in upon their former darkness, and it was no wonder that they did not see clearly. They had begun to perceive the irrational character and unhappy tendency of Orthodox doctrines. They discovered that they were far less supported by scripture than they had formerly supposed, and they were diligently and anxiously seeking through the books of nature, of scripture and of enlightened men, for guidance to the true path. They could not at once resolve to decry, as false and delusive, the opinions of men, who in successive ages of the church, had been regarded as its brightest lights and ornaments, and to whose names they had been accustomed to bow with reverence; nor to denounce with confidence, long accredited doctrines, which they merely doubted, and to which further investigation might lead them back. In this state of uncertainty and inquiry, the course they took, instead of being rudely condemned, deserves to be commended for its humility. They did not indulge the arrogance which would have led them to impose with all their influence upon their hearers, a faith which they had scarcely formed, and but imperfectly understood; and respecting the mental liberty in others thus desired for themselves, they left their people to investigate each for himself these doctrines, which they deemed unessential to the Christian name, unbiassed by the weight of their authority. This is a modesty, which indeed, I do not expect will be appreciated by the writers in the Spirit of the Pilgrims; but it seems to me to set a value on the feelings and judgments of the ministers accused, which the most explicit boldness could not have conferred.

2. The term Unitarianism had not the latitude of meaning at the time of this alleged concealment, as at the present day. It came to us from abroad, charged with a set of opinions and modes of reasoning, to which few ministers in this region could subscribe, and which were in truth more distant from the views they entertained, so far as they had matured them, than were the highest Orthodox doctrines from which they had escaped. The only church in Boston which openly professed these opinions, was not viewed with more sympathy by them, than by the unchanged Orthodox. To have openly assumed the name and defence of Unitarianism, as the term was then explained in England and understood in this country, would have given as false an impression of their sentiments, as to have asserted their immutable adherence to Calvinistic principles; and the deception would have been quite as great and culpable to have borrowed an opprobrious, as a popular character, which did not belong to them, and far more pernicious, as it would have injured their usefulness, and the harmony and reputation of the Christian churches. To say that they might have preached such doctrines as they had embraced, and have given them such names and explanations as would have prevented misconception, will not alter the case, for when once the technical phraseology of Calvinism was abjured, no explanations which could have been given would have warded off reproachful epithets and illiberal allegations. The same charges of insincerity would have been made, and the terms Socinian, Universalist, and perhaps Infidel, would have been dealt round with as much profusion, and as little justice and discretion as at this time.

May it not be admitted in candor and truth, that a paramount design in the silence of distinguished Unitarians, was to avoid the schisms and controversies which they perceived would rend the church respecting points on which they thought there ought to be freedom of opinion, and which they did not consider essential to Christian fellowship. As partisans they could have no interest in this silence, for the subsequent controversy, (which, let it be recollected was not of their seeking, but forced upon them,) has tended to mature their opinions, to give them acquaintance with each other and their own strength, and is increasing the diffusion of their sentiments with amazing rapidity; but as Christians they did, and do, and must ever deplore the bitter contention and wide alienation, which this compelled developement has produced; although it may finally result in the overthrow of error and bigotry, and the establishment of pure Christian truth.

A PRIVATE CHRISTIAN.

[For the Christian Register.]

MR. EDITOR,—I observe that you sometimes give in your paper, extracts from the periodical works of the day; the last Register contained some passages from the Christian Examiner, respecting the religious instruction of children. I should be glad to see frequent extracts from the Teacher's Manual, which, I fear, is less read than it deserves, and with which most of your subscribers are probably acquainted only through the brief notices which you furnish of the successive numbers. An article that recently appeared in this work is written with so much justice and force, that it ought to be widely spread. It is too long to be copied into the Register; but the introductory remarks will bear separation from the remainder of the piece, and will reward perusal.

E.

'We believe that the hope of the philanthropist and the Christian is in the rising generation. The process by which the world is to be regenerated, must begin in children. The schemes which are to spread light and virtue, must commence their operation in children. Christianity itself, in its simple purity and loveliness will find its most congenial home in the warm hearts of children. It would be almost as wise to endeavor to relax the rigid muscles of old age into the suppleness of youthful grace and vigor, as to expect any great success in endeavors to snap off the fixed and stiff habits and opinions of manhood. The seed is sown in the Spring time of life, and it is in vain to hope to alter in Summer and Autumn the nature of the harvest. Summer will warm, and Autumn will ripen the grain, and the grain only, which is sown in Spring. In a deep, broad and thrilling sense, is youth the forming period of man's existence. And yet we fear, men feel it not, and do not act upon a conviction of its truth. Were we advocating the world's title to common sense, we should hardly quote its treatment of the young as testimony. For it is our serious conviction that if there be one thing in which mankind are more false to their trust than in another; if there be one proof that they madly strive to roll back their destiny, more certain than another; in a word, if any circumstance shows conclusively, that indolence, self-indulgence, unholy love of wealth, of pleasure or of power, lord it over reason and throw her down from her throne in the soul, where she should reign by 'divine right,' to the level of a mere convenient beast of burthen, it is shown in the cold and careless manner in which the eternal interest of children is managed. This, we know, is a part of man's wide, practical infidelity. We know that those whose religion is on their *tongues* and absent from their *hearts;* who measure character and estimate usefulness, by any standard rather than of Christianity; who as it were, while they theoretically acknowledge the truth of the Gospel, banish it in fact, from the world—we know that while men are such beings, their neglect of the religious condition of the young is no miracle. But we confess it is a form, an expression of indifference on the most momentous of all subjects, that shocks us more than any other; and we would urge again and again, the solemn, the deeply responsible duty, of providing constantly, rationally and generously, by word and deed, example and precept, for the well being of the young as heirs of immortality. Would to God we could breathe into these feeble line, a deep toned and earnest eloquence, which should reach every mother's heart and every father's understanding in the community. Would we could tell, as the truth should be told, the mother as she gazes on the speaking features of her child, and pictures for him bright days of usefulness, fair fame and happiness; that glowing, prophetical and far-reaching into the future, as is a parent's love, it cannot conceive of the boundless range, the infinite progression that is the eternal destiny of her child. Would we could tell the father, that the splendor of earth, houses and land and the applause of men, are but barren ashes compared with the treasures laid up for the followers of Jesus. Would too, we could make those who imagine themselves the kind and judicious guardians of their offspring, understand what a fearful responsibility they are incurring, by shutting up from them the fountains of religious knowledge, by denying them the means to fit and prepare themselves to become judges, of what is and what is not, the word of God. Many, by warning and example, if not by the direct exercise of authority, wrongfully restrain the young from reasoning upon and examining into religious truth. The religion of the

child is seldom any thing but an amiable superstition taken upon trust, and which only supplies the place of rational piety, because it disguises itself in the garb of filial affection. This, however, we are told, is the only religion children can have. We do not believe it; and we are the more ready to express strongly our unbelief, because this notion has done much to hand down creeds and systems from generation to generation, like inherited property; because in this false notion, religious error has read its right to perpetuity. We know that the young child cannot understand every thing that has been called Christianity; but we know also, that the young child can understand much, very much of what is Christianity; for if childhood be the type of the kingdom of heaven, it cannot be hard to teach it its own nature. The parent we are aware, cannot always give such a reason for his instruction as his child can understand, but he can, and ought to accompany all his teaching with the reiterated inculcation of the truth, that when years shall have brought greater knowledge and intellectual strength, it will be not only the privilege but the solemn duty of the child to examine, ponder and weigh every thing for himself. And this should always be borne in mind in our religious instructions, so that we may be studiously careful not to excite any prejudices, involve any thing in mystery, or render any thing in connexion with religion unpleasant, so that the child shall be unfitted to perform the obligation of judging for himself what is right, in a fair and impartial manner.

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We shall perhaps be told that these views are in the main correct, but there is not time and talent enough in the possession of parents to carry them into practice. We know it; and there never will be until parents and instructers are convinced that in the service of religion, directly or indirectly are all time and talent to be expended; until they are convinced that the soul is quite as good as the body, and that to hasten household and temporal duties, to save time for the cultivation of the mind and preparation for eternity, is not a waste of life. But in truth, to gain religious instruction ourselves that we may give religious instruction to others is our solemn duty; and the parent, instructer or guardian, who does not examine, study and investigate the meaning of the Bible, the foundation of divine truth, and who does not make the imparting of the result of their labor to the young beings placed under their care —a serious duty, never to be neglected—is false to the highest and holiest of trusts; and we would use our feeble powers to awaken our fellow men to a sense of this obligation.'

[For the Christian Register.]

SOLOMON'S SONG.

Mr. Editor,—In the extract which you gave last week, from the Rev. John P. Smith, of England, a learned theologian among the Orthodox, he says,—speaking of Solomon's Song—'It has no appearance of being a religious poem, didactic, devotional or prophetic. The idea of its being an allegory is not supported on any scripture ground; and no one has a right to assume it, without a clear divine sanction or direction.' He adds, 'I have no evidence to consider it any other than a pastoral eclogue, or a succession of eclogues, representing in the vivid colors of the Asiatic rural scenery and artificial decoration, the honorable loves of a young bride and bridegroom,' &c.

Now, all this is quite rational and judicious. But if a Unitarian had said this much, it is believed, that exclamations would be made of the presumption and infidelity of the writer. It was observed by the celebrated Dr. Mayhew (but then he was a heretic) 'that he could not account for the insertion of Solomon's Songs, in the sacred canon, and the rejection of his book on wisdom, but on the supposition, that people preferred songs to wisdom.'

There is another remark by Dr. Smith, which if made by some others would be considered rather startling—'that the writers of the New Testament did what, without a miracle, they must of necessity have done, (viz. use Hebrew phrases, at their own discretion, and according to their own judgment.) 'Without a miracle'! Then, in the opinion of Dr. Smith, it is not necessary to suppose that they constantly wrote under a plenary and controling inspiration; for, if they wrote without a miracle, they wrote without constant plenary inspiration. Dr. Smith contends for inspiration, as to the doctrines and the prophecies of the bible (and so do all Christians) but seems not to suppose that the writers of the New Testament were under a particular supernatural control. A revelation, he says, implies inspiration. But he supposes, that this supernatural endowment (inspiration) was not unlimited; and determined (or judged of) by us. This is all very rational. The prophets were inspired, or a miracle was exerted to enable them to foretell future events, or to learn the hearts of others; but they were not inspired in all their writings, or in all their good admonitions. John Baptist was inspired for a certain object, to declare that the Messiah would soon appear, and that in his time a great reformation would take place. Jesus was inspired, plenarily and constantly, from the time the holy spirit descended on him. He did not have the spirit by measure or limitation. But there seems to me good reason to conclude that his apostles and disciples, though inspired also, so as to enable them to work miracles, and to understand the design and object of the gospel, were not miraculously guided, when they set down to write history; but that the language and expressions, which they used, were their own, not immediately dictated in a miraculous or supernatural manner.

N. D.

[For the Christian Register.]

LYCEUM.

In the Christian Register of 13th March, one of your subscribers desires information respecting 'the proper pronunciation, with the authorities, of the word *Lyceum*.' The literary institutions, under this name, now multiplying in many places in Massachusetts, have, no doubt, induced the wish to ascertain the correct pronunciation of this word, which seems destined to be frequently used in the future history of education in New England. The exact quantity of many words, especially such as have been adopted from ancient and modern languages, is quite undetermined; because the practice of the best speakers, which furnishes the rules of pronunciation, is ever varying; new words are continually introduced; and doubts remain respecting what words shall retain the quantity of the original language, or be made to conform to the English accent. As to *this* word, however the unlearned may vary, the writer of this article had no expectation there would be any difference of opinion among good classical scholars.

This word is of Greek origin, from *lukos* the SUN, *luke* the LIGHT, *lukaion* LYCEUM, or the place where *light* or instruction is communicated; whence the Romans had their word *Lux*, and the English their word *lucid*, with many kindred affinities. The celebrated Aristotle gave the name of Lyceum to his Academy on the banks of the Ilissus in Attica; where, for twelve years, he taught his philosophy, known by the name of *Peripatetic*, because, as the word signifies, he taught while *walking*, or else went about, on *foot*, to give lectures of wisdom to the youth of his country. Afterwards, Cicero, the Roman orator, gave the name of Lyceum to his country seat at Tusculum, 12 miles from Rome, where he wrote his 'Questiones' on the contempt of death, as well as many other works, and his study was the resort of literary men of wit and wisdom. At the present day, the word is employed to signify any place where important literary instructions are given.

In cases where the words are radically the same in English as in Greek and Latin, whence they are derived, they follow the same rule of accentuation. The e in Lyceum is ai circumflex in Greek, which is always long. The Latins, as usual, changed ai into Æ or æ, which is a diphthong also long. The usage of the Poets determines the quantity in the ancient languages; and Virgil, Horace and Ovid never fail to make the e long in Lyceum; as in Geor. 1. v. 16—Æn. 8. V. 343—Hor. 1, Ode 17, 2—Ovid Met. 1. V. 698. Indeed, the old English writers spelt the word Lycæum, which is more agreeable to etymology. For the same reason the word '*musēum*' has the same rule of pronunciation. Each might have continued to be still written *musæum* and Lycæum, had not the diphthong Æ and æ been an inconvenient letter. Bailey's or Lempriere's Dictionaries accent the penultimate or *second* syllable in Lyceum; and, no doubt, other Orthoepists do the same, although I have not their works near me to consult as authority. No accurate scholar, versed in the Classics, then, will hesitate to make e long in the word Lycēum, viz. to lay the stress of the voice on the *second* syllable, as being the true pronunciation.

Philos Aletheias.

[For the Christian Register.]

Mr. Reed,—Will you give a place in your paper to the following communication, and oblige

Yours, E. S. G.

AMERICAN UNITARIAN ASSOCIATION.

The officers of the Amer. Unit. Assoc. are anxious to give to this institution all the efficiency of which its constitution admits. While it is founded on the principles of individual freedom and personal responsibleness in religious concerns, it affords an opportunity for the culture of Christian sympathies and the exercise of a benevolent zeal, which ought not to be neglected without sufficient reason. Its history for nearly five years will show its character to any one who is disposed to examine it, and it is believed that it will be found that the principles on which it was established have been constantly regarded. Time has also proved its stability, and the support of Unitarian Christians may be claimed for an institution, worthy both in its objects and in its operations, of their patronage. The management of its concerns for some years has also brought its officers into a better acquaintance with the most successful methods of promoting its interests, than was possessed by them at its commencement. The public meetings on the return of each anniversary, and the publication of tracts, are seen to be the most important means that they can at present employ. That the former may be productive of all the good which is expected from them, they must be attended by persons from different parts of the state and of the country, who shall bring to the meeting the spirit of their homes and carry back to their homes the spirit of the meeting, and thus strengthen and brighten the chain of fraternity, which should embrace within its compass every one in the Union who holds our faith. It is also important that information should be received from different places, that the Annual Report may present an accurate view of the state of the country in regard to the reception of a rational and scriptural faith. The correspondence of gentlemen is therefore solicited, who can communicate intelligence respecting the town or county in which they live.

The Exec. Comm. having resolved to issue a tract on the first of each month, and having made arrangements by which they hope to be supplied with manuscripts, feel the necessity of calling on the friends of Unitarian Christianity to increase the funds of the Assoc.; they are convinced that permanent provision can be made for this end only by forming auxiliaries. Little reliance can be placed on individual subscriptions scattered through many towns, the expense and trouble of collecting which are almost equal to the advantage obtained from them. An auxiliary may be formed without labor or noise, and may be maintained with the smallest degree of attention. It is only necessary that the names of as many as are willing to contribute, with the amount which each will subscribe, should be ascertained, and the sums be annually collected and transmitted to the Treasurer in Boston. When it is known that a tract will be issued on the first of each month, subscribers can send to the Secretary or the agent at the proper time for their tracts, or a small compensation would induce many a lad in his leisure moments to distribute them.

It may not be useless also to mention that on inquiry at the Post Office it has been ascertained, that the monthly tracts, if sent by mail, will be marked and charged as periodicals. Subscribers therefore, who connect themselves with an auxiliary in a different town from that in which they live, may receive their tracts by this mode of conveyance, at a small expense.

The simplicity of the plan, its freedom from the objections that might be made to others that have more machinery or more publicity, and the amount of aid which would be given to the Assoc. recommend it so strongly, that we cannot but think inattention to it unworthy of the good sense and religious feeling of the people. We are not unreasonable in asking that it at least be made a subject of thought and conversation, that unless local difficulties prevent, those persons who are anxious to advance the purposes of this institution, may associate themselves for the promotion of its interests.

CHRISTIAN REGISTER.

BOSTON, MARCH 20, 1830.

THE ORTHODOX AND ROMAN CATHOLICS.

We have observed with considerable surprize, the excitement that has lately been called up by the Orthodox party, on the progress of the Roman Catholic religion The pulpit and the press have sounded the alarm. The vials of rebuke have been poured forth, and the Catholics been made to drink of their bitterness. Why such a storm should be raised to beat upon the Catholics, who resemble the Orthodox in so many respects, we are unable to divine. For ourselves, it is well known that we have neither sympathy nor respect for the doctrines or decrees of the Catholic church. We believe it has embodied and perpetuated many gross corruptions of Christianity. We cannot forget its persecutions of the saints; we fear that its spirit is essentially a spirit of bigotry and exclusion. Accordingly we should deprecate as sincerely as any one, the prevalence of this system in our community. We do not say that it would be fatal to our free institutions; but its influence, we believe, would be highly dangerous; for the spirit of political freedom and that of religious bigotry can assimilate little better than the iron and the clay in the prophetic image. Still more, we should dread its effect on religious knowledge and Christian virtue. Its gorgeous rites and poetical associations could hardly compensate for the absence of the rational faith and spiritual worship, which the vital wants of the soul demand.

Much as we are opposed to the Roman Catholic system, however, we cannot fall in with the Orthodox hue and cry on the subject. They are the last persons, by whom it should be assailed. For what can be found in the Roman Catholic faith so very exceptionable which is not equally found in the Orthodox faith? And what is there upon which the Orthodox pride themselves, which is not contained, in greater length and breadth, among their Catholic brethren?

Do the Orthodox believe in the doctrines of grace? So do the Catholics. Is a belief in original sin, the trinity, atonement and special grace the glory of the Orthodox? It is no less so of the Catholics. Is it a merit with the Orthodox to elevate revelation at the expense of the reason? It is an equal merit with the Catholics. Is zeal to spread their faith and proselyte adversaries, the pearl of great price in the crown of Orthodox virtue? They are surpassed in this very grace, by the Catholics whom they would put down.

On the other hand, are the Orthodox free from the defects, which have brought reproach on the Catholic church, since the commencement of the reformation? We will not apply to them the homely proverb, 'that they who live in a house of glass should not throw stones,' though we wonder that it has not occurred to their own minds, when reflecting on the spirit of the church, with which they have begun this warfare. For, do we hear a love of mystery alleged against the Catholics? We beg to know, what mystery our Orthodox friends have renounced, save that of the single doctrine of transubstantiation. The Catholics are to be dreaded for their bigotry. And are the Orthodox free from bigotry? The Catholics have been a persecuting sect. They have lighted the fires for the martyr. They have prepared the dungeons of the Inquisition. They have lorded it over the heritage of God, and endeavored to shape the faith of mankind after the dimensions of their own creed. And can the Orthodox wipe from their consciences the charge of a similar spirit? Is it not true that, in the very midst of this enlightened and improved community, as we fondly call it, there is a body of men, who inflict all the disabilities, which the age admits, upon those, who differ from their opinions? Where is the mighty difference between burning the body of a heretic, and scourging his soul? Who would say it was a greater evil to have his property confiscated, than his character traduced? No: we are convinced that if public opinion permitted, we who escape not any suffering, that can practicably be inflicted, should not escape the hottest fires of persecution, from men who assume it their right to dictate to their brethren, the limits of their faith, and to pour upon the unhappy recusant the direst fury of their indignation. If our language seems strong, we ask if there is not reason for it? And to him, who doubts, we have only to say, look at the newspapers, tracts, and periodicals, which are deluging the country, with a torrent of abuse and denunciation of sects and in-dividuals, against whom the very spiritof calumny can invent no more plausible charges, than that they do not come up to the standard of an exclusive Orthodoxy. To go no further, look at the last Spirit of the Pilgrims, in which the character of one, whom we cannot persuade ourselves to name in this connexion, is assailed with a truculence, which would not disgrace the Chief of the Inquisitors himself.

We ask then, and we would repeat the question again and again, to every sound-headed and right-hearted man who may read our columns, if the warfare against the Catholics can be waged with any consistency, by the bands of Orthodoxy, whose watchword and banner are so nearly the same, with those against which they are arrayed? Let us, in the name of peace and charity, protest against the attacks of one exclusive system upon another, with this spirit of vengeance, which is a curse to the community. Let us resist, in the beginning, the encroachments of a religious zeal, which, unlike the wisdom from above, is neither 'pure, peaceable, gentle, nor easy to be intreated,' but which, true to the memory of the great exclusionist of patriarchal times, lifts its hand against every man, and challenges the hand of every man against itself.

A SUFFERING DEITY.

We have more than once alluded to the shocking doctrine, that the Supreme Being suffered in the person of Jesus Christ. We are anxious to make it a subject of attention, because we think it the most offensive part of popular Orthodoxy, and yet a part which cannot be removed without the destruction of the whole. The Trinitarian is reduced to this delemma; he must either believe that God suffered on the cross, or must acknowledge that mere human nature suffered on Calvary. The latter admission strikes at the root of the popular doctrine of atonement, and leaves many of the associated doctrines to die for want of support; from the absurdity and impiety of the former statement we are glad to see most Trinitarians recoiling. Common sense and the better feelings of their nature are too strong for so outrageous a faith. Yet some fanatics at the present day do not scruple to present this doctrine in the clearest manner; they have the merit of consistency. We adduce two examples which are given in a late number of the Monthly Repository, and which are the more worthy of notice, as they are taken from periodical works patronized by the sects to whose interests they are devoted. We do not charge upon all the readers or friends of a religious magazine, the sentiments expressed in its articles; we have felt the injustice of this mode of attack too sensibly to be blind to its character. But it is perfectly fair to quote with distinction, language which is permitted to appear without editorial remarks in the pages of a work designed to represent the opinions and gratify the tastes of a particular denomination.

'In the Protestant Methodist Magazine for September last, are these lines, among others, "On the Agony and Death of the Saviour."

Let all Creation blush at her *Creator's* anguish:
I ask no more! a voice from yonder skies
Reveals the cause divine *why great Jehovah dies!*

Again, from the Gospel Magazine for October:

To the rich fountain of *thy* blood:
Thou great incarnate, precious God,
My soul desires to fly.'

We only ask, that these lines be pondered by them who believe in the Deity of our Lord Jesus Christ.

AMERICAN TEMPERANCE SOCIETY.

In our last, we alluded to the very able and interesting discussion in the House of Representatives on the bill for incorporating the 'American Society for the Promotion of Temperance.' The debate was upon a motion to amend the bill by providing that any person of whom the society has received or shall receive the sum of $30, or the sum of $5 annually, shall be members of the Society and entitled to vote therein. The amendment was supported by Mr. Saltonstall, Dr. Brooks, Messrs. G. Blake, Mann, and others. It was admitted by the friends of the original bill, that the election of members had been and was expected to be confined to those whose opinions on certain religious subjects were supposed to be alike, and they contended that they had a right so to associate, and that they asked only what had been granted to others, and that as the object was good, the Legislature ought to grant them the facility of corporate powers. On the other side, it was contended that the other cases of incorporation were not analogous to this—that a Society like this, at a time when the whole community were interested in its object, and calling itself *American*, ought not to be connected with any particular religious opinions, and much less ought any part of the community to be excluded on account of their religious beliefs—that it had a tendency to excite suspicion as to the views of the society and to diminish its usefulness—and that the amendment would take the control of the Society from its present friends, because they would still have the right of electing members. The debate took a wide range, and was conducted with great ability and independence on the part of the friends of religious liberty. The amendment was adopted by a vote of 175 to 64.

We cannot but regret that a bill, formed as this was, on exclusive principles, should have been brought before the House, to be the occasion, as it evidently was, of stirring up the bitter waters of religious strife. But having been urged on the House in this form, we shall not disguise our satisfaction with the result. This result is more particularly gratifying, from the circumstance that it shows, what we have always believed, that the people of Massachusetts, of all denominations, are opposed to the exclusive principles and conduct of so many of the clergy. Many votes were undoubtedly given for the amendment by those who belong to the denominations which are recognised as Orthodox by the American Temperance Society.

RECENT PUBLICATIONS.

Mr. Young's *Discourse at the Ordination of* Rev. James W. Thompson.

We gave an outline of this discourse, a few weeks since, in our account of the ordination services at Natick. We have now read it with great pleasure, and we believe that its perusal will generally sustain the interest with which it was heard. It is a judicious and earnest argument, in favor of Christianity, as designed and adapted to be a universal religion. The subject is treated with the manly seriousness, which it deserves, and illustrated with great clearness, and in some instances, with peculiar felicity and eloquence. Our readers will find a striking passage, on the influence of Christianity in another part of this day's paper, and they will find others of equal merit in the sermon itself, which we commend to their attentive perusal.

Publications of this class, we are aware, are generally limited in their interest and circulation to the society or individuals immediately interested. But when, as in this instance, the occasion is improved by a full and able survey of general topics, and the reciprocal relations and duties of a minister and people are presented with judgment and fidelity, and with affectionate application to the special circumstances of the day, a much more than temporary impression may be produced.

We have read with much interest the services, which are printed with the discourse. The Charge, by Rev. Mr. Thompson, abounds with judicious counsel, while his parental relation to the pastor elect could not fail to add to it additional weight and interest. It was natural for the speakers on that occasion to refer to the sacred spot, where, as Mr. Thompson expresses it, 'the sainted Eliot knelt and prayed; where he united his untutored followers in the grateful worship of the God and Father of our Lord Jesus Christ.'

The pamphlet is enriched with an able historical account of the apostolic Eliot, whose praise is in all the churches, for the zeal and devotion, with which he performed the duties of a Missionary to the Indians. It contains also some interesting notices of the spot, which was the scene of his faithful and disinterested labors, with a brief sketch of the ecclesiastical history of Natick. These accounts are chiefly drawn from original authorities, some of which are rare, and of difficult access. And having been selected as is evident, with much care and judgment, they form a valuable addition to the accumulating stores of our local and ecclesiastical history.

In a note to his appendix, Mr. Young has given through the aid of the Librarian of the Antiquarian society, a catalogue of tracts, now exceedingly rare, chiefly written by Eliot, to his friends in England, and in which may be found his own accounts of his first interview with the Indians.

The following extracts from the notices of Eliot will be read with interest.

'Eliot certainly was the most successful missionary that ever preached the gospel to the Indians. His prudence and zeal, his patience, resolution, activity and knowledge of mankind, were equally conspicuous. Many have done worthily in this benevolent work; but if we unite an apt method of applying the truths of Christianity to the minds of the heathen, with the success of his labors, he far excelled them all. He likewise claims a very peculiar character, as being the first Protestant minister who diffused the beams of evangelical truth among the wild nations of this benighted part of the globe. The tribes that roamed through the deserts became dear to him, like his own people, and he often forsook the charms of civilized and cultivated society, to reside with men, who were not only unacquainted with every thing called urbanity, but who wanted comfortable means of subsistence; with whom he would associate days and weeks, to instruct them in divine things, and also acquaint them how they could improve their condition upon the earth. He partook with them their hard fare, with locks wet with the dews of the night, and exposed to attacks from the beasts of the forest.

'Eliot died in the year 1690, at the advanced age of 86. Few of his family were alive to lament his death; but he was lamented by the whole family of virtue, and by all the sincere friends of religion. The poor church at Natick not only joined with those who dropped a tear upon his dust, but streams of sorrow flowed from the heart.—Though he lived many years, they were filled with usefulness; succeeding generations mentioned his name with uncommon respect; his labors were

applauded in Europe and America; and all who now contemplate his active services, his benevolent zeal, his prudence, his upright conduct, his charity, are ready to declare his memory precious.—Such a man will be handed down to future times, an object of admiration and love; and appear conspicious in the historic page when distant ages celebrate the worthies of New England.'

Library of Entertaining Knowledge; Vol. II. No. 1. Boston: WELLS & LILLY, Court Street.

This number, though highly entertaining, is not, from the nature of the subjects treated, quite equal in interest to the preceding ones. It treats of Vegetable Substances, and Timber Trees, as used in the arts, and in domestic economy. We notice this number, more particularly for the purpose of speaking of the cuts, which are executed with great neatness and beauty. We understand that they are all by one artist.* They certainly do our townsman much credit. Such efforts to meet the demands of the public taste, as have been made by the enterprising publishers, will, we doubt not, receive their appropriate reward.

* Mr. Bowen.

OBITUARY.

ELIAS HICKS.

This distinguished man was born in Rockaway, Long Island, in 1748, and in his youth, embraced the principles of the society of Friends. For nearly sixty years he has been an active and useful minister of the Society, and has travelled and preached with great success in almost every State in the Union. His life was a practical illustration of the precepts he inculcated, which secured to him a weight of character and influence which few men have ever enjoyed. Gifted by nature with talents of a superior order, and deeply impressed with the importance of employing them in the cause of human improvement, he has held for many years a more conspicuous station, and exercised a more extensive influence than any other individual in his religious society. The recollection of his labors and services will be gratefully cherished by all who had the privilege of enjoying them, and the name of Elias Hicks will descend to posterity as one of the great reformers of his age, and be enrolled with the venerated names of George Fox, William Pennington, and William Penn. About four weeks since, he attended in this city, the Quarter Meeting of his society, and preached several times to the numerous assemblies, with great force and clearness. It was generally remarked by those who attended his meetings, that they had never heard him with more satisfaction. In his meetings with his friends, he expressed a presentiment that his work was nearly completed,—and he pressed upon them with great tenderness and affection, the importance of a strict conformity to their principles. The last act of his useful life consisted in writing a long letter of advice and instruction to one of his friends in Ohio, and had he known it to have been his last it could not more fully express his religious sentiments. Having completed this letter, and while the pen remained in his hand, he was seized with a stroke of paralysis which took place on the 14th ult. He recovered from it sufficiently to recognize his friends, and to give them satisfactory evidence that his mind was tranquil and happy, and that he looked forward to a blessed immortality. *N. Y. paper.*

RELIGIOUS INTELLIGENCE.

First Parish in Cambridge. We are pleased to learn that on Wednesday last, Mr. William Newell, of this city, and recently from the Theological School in Cambridge, was unanimously invited, by the First Parish in Cambridge, to become their minister.

Roman Catholics. It is stated in the Protestant, published at New York, that great and successful efforts are making in Philadelphia, for the dissemination of Roman Catholic principles; that the number of adherents of this faith, is greater than that of any single denomination of Protestants in the city. They have, however, only four mass-houses, and their operations are without noise and without show, seemingly that they may not excite alarm. The Protestant asks,—'But what mean their fourteen priests?'

Roman Catholics in the West. We understand, that the large sums which we recently named as having been appropriated by the Society de Propaganda, in France, to promote the Romish faith in this country, have been expended chiefly in support of colleges and schools. It is stated in some of the journals that the college at Bardstown has contained on an average, for four years past, 150 students; more, as appears from other documents, than are now sent from the State of Kentucky to all the Protestant colleges of the Union.

It appears to be the object of the Catholics to obtain the control of the education of youth, and especially those of the most respectable families. Bishop Fenwick, in an address on the subject to his brethren, says, 'If the Protestant sects are beforehand with us, it will be difficult to destroy their influence!'

The Jews. It appears, by late accounts, that there is at present, among many of the Jews of Europe and Asia, a prevailing belief that their promised Messiah is about to appear at Jerusalem. Mr. Wolff, missionary to the Jews, states in a letter dated July 15th that about a hundred Jews, of different ages, had recently arrived at Jaffa, on their way to Jerusalem, where it was their intention to close their days. Similar information has been received in London from various places. And it has been more recently stated, by a resident at Constantinople, that many ships had been hired there by Jews to convey them to Jerusalem. A thousand families, he adds, are embarking from all quarters. The truth of this state of things is confirmed, by later information from the south of Europe. They openly assign their expectation of the Messiah as the reason of their removal.

DOMESTIC SUMMARY.

MASSACHUSETTS LEGISLATURE.

The Legislature of this State was prorogued on Saturday morning the 13th inst. Our last week's journal of proceedings included Thursday the 11th. The business of Friday and Saturday, consisted principally in the finishing of bills and resolves whose probable result has been stated before; and in referring various subjects to the next General Court.

In the Senate on Friday, at the express request of the petitioners, the bill for incorporating the American Society for the Promotion of Temperance was referred to the next session.

In the House, on Friday, Brigadier General Cromwell Washburn was chosen Major General of the 5th Division of Militia, in the place of General Shepherd Leach resigned. [The Senate also made choice of the same gentleman.] A vote of thanks was moved by Mr. George Blake of Boston, and unanimously passed by the House, to the Hon. William B. Calhoun, Speaker of the House, for the able, faithful, impartial and courteous manner in which he had fulfilled the arduous duties of his situation during the political year. To which Mr. Calhoun replied in a brief but appropriate address.

CONGRESS.

Senate. On Monday, the 8th inst. the Senate was engaged on the subject of the Georgia and Cherokee Indians. A motion was made by Mr. Forsyth to print the remonstrances of Georgia, in regard to the U. S. Treaties with the Indians. This was finally so amended as to require that the laws of Georgia and other States, in regard to the Indians, be printed, and in this form it was passed. The bill authorising the payment of the Mass. claims was reported without amendment.

On Tuesday the following resolution was submitted by Mr. Frelinghuysen, and was made the order of the day for the 24th inst.

The Sabbath is justly regarded as a divine institution, closely connected with individual and national prosperity—no legislature can rightfully resist its claims—and although the Congress of the United States, from the peculiar and limited Constitution of the General Government, cannot by law enforce its observance, yet, as they should not by positive legislation, encroach upon the sacredness of this day, or weaken its authority in the estimation of the People: Therefore it is

Resolved, That the Committee on the Post Office and Post Roads be instructed to report a bill repealing so much of the act on the regulation of Post Offices, as requires the delivery of letters, packets, and papers on the Sabbath, and further, to prohibit the transportation of the mail on that day.

On Wednesday, a bill was passed to a third reading, repealing tonnage duties, in cases where the officers and two thirds of the crew were American citizens; and also all foreign tonnage duties of nations that did not enforce discriminating duties on our vessels. A bill was also passed to a second reading requiring vessels in our bays and rivers to display lights in the night time.

The bill relative to coining was so amended as to provide that no foreign coin whatever shall be a legal tender for the payment of any debt or demand.

On Thursday a discussion of some length arose, on the bill for compensating the heirs of Robert Fulton. The bill was rejected, 33 to 9. Some time was spent in executive business. It was reported to be on the question of confirming the nomination of Henry Lee to the office of Consul General of the Barbary States. The Boston Bulletin states on the authority of a private letter from Washington, that the nomination was unanimously rejected.

On Friday, Capt. David Porter was nominated, by the President of the Senate, to the same office. A subscription was authorized to the Baltimore and Ohio Railroad stock.

The Senate did not sit on Saturday.

House. A warm debate took place in the House on Saturday and concluded on Monday, in regard to the contested election of Mr. Newton, of Virginia, whose place was claimed by Mr. Loyall. It is said to have been a party contest; and by some, it is believed to have been decided against Mr. Newton, by party preferences, rather than by the merits of the case. The late Chief Justice Spencer, of New York, and Mr. Doddridge defended Mr. Newton's claims and Mr. P. P. Barbour spoke against him. Mr. Newton, in his speech on the 12th, turning to Mr. Loyall, said with great feeling and emphasis;—

—'That gentleman will not go to the clerk's table, lay his hand on the Holy Evangelists, and swear that he believes a majority of the legal votes of Norfolk are in his favor! No, Sir: He will not say upon his *honor* that he believes such to be the fact!'

Discussions on the Judiciary bill occupied the greater part of Tuesday.

The subjects of discussion on Wednesday were a proposed drawback on rum distilled from Foreign molasses—extension of the Franking privilege—and the Judiciary bill. None of the questions were settled.

The subject of modifying the Tariff was resumed on Thursday. The Judiciary bill was also considered in Committee of the whole. Afterwards there was an animated debate on the question of granting relief to the purchasers of public lands. The House did not adjourn till five o'clock.

The Tariff question, which regularly occupies the House in the morning, was considered on Friday. Various bills from the Senate were read a second time. After discussion, an inquiry was ordered, 170 to 17, as to an extension of the time for locating Military bounty lands.

On Saturday Messrs. Speight and Campbell addressed the House on the Tariff bill. Mr. Gorham had just obtained the floor when the hour expired. Discussions on subjects of minor and local interest occupied the rest of the day.

Diffusion of Useful Knowledge. The course of Lectures which has been delivered before the Society for the Diffusion of Useful Knowledge, during the past winter was brought to a close on Saturday evening last, by a highly interesting and instructive lecture from Hon. John Pickering. This lecture was of a general character, and was designed to supply the omission of the intended Introductory Lecture by Mr. Webster, President of the Society, who, contrary to his expectations and wishes, was prevented from performing the duty assigned him, by the variety and pressure of his other engagements.

We cannot permit the occasion to pass, without expressing the high satisfaction we have enjoyed not merely from personal attendance on the instructions of the several lecturers, but also from a consideration of the excellent influence which these lectures, must with certainty have produced, on the young men who listened to them with so much attention and evident interest.

Centennial Celebration. The Hon. Mr. Quincy, President of the University, has been elected, by the Committee of Arrangements for the Centennial Celebration, to deliver an Oration, on the 17th day of September next, in reference to the occasion. Mr. Quincy has accepted the appointment.

Lyceum in Walpole. A Lyceum has been recently instituted in Walpole. An Introductory Address was delivered by Rev. J. P. B. Storer. Lectures have been delivered by Mr. Asa Whitman, and E. Stone, M. D. The meetings are held once a fortnight, on Thursday evening.

We have pleasure in quoting from the Boston Patriot the following just remarks on the moral influence of Mr. Webster's late speech in the Senate of the United States.

We cannot finish our remarks on this subject, without bringing the attention of our readers, to the moral influence of this speech;—an influence that we hope may be co-extensive with the patriotism of the orator, embracing within its scope, the four and twenty United States. He begins, he ends with love to the Union. 'I am a Unionist,' says Mr. Webster, and so is every true patriot.—The enforcement of this principle was the leading object of the Farewell Address of the 'Father of his country.' It has been dear to the hearts of every patriot, that has succeeded, since Washington was summoned to "sleep with his fathers." It is essential to the safety of the Republic. It is to our political character, what charity is to the moral, the virtue of all virtues, without which all others are of little avail. Admitting then, that Mr. Webster's past political mistakes are as grievous, as his present opponents mis-represent them to be, we think he has fully atoned to his country by his late noble, convincing and triumphant appeal to that country in behalf of the blessed "Union of the States." This he has done in a manner, that comes home to the heart of every true friend to the Republic.—He has, too, electrified the indifferent, breathed into them new political life, placed before them the privileges they enjoy, taught them to yet more highly appreciate that Union, which gave and now sustains our best political blessings, and defeated the mad schemes of the political parricides, who had already begun 'to calculate the value of the Union.' We pity the feelings of the American citizen, who can read this speech, without feeling his own heart beat a loud response to the beautiful, the truly eloquent aspiration, with which it concludes.

Distressing Event. The New York Commercial Advertiser states, that the steamboat Helen, was lately blown up at Memphis, on her way from New Orleans to Louisville. The circumstances are not stated. The account states that upwards of sixty lives were lost. There is much reason to fear, that the facts are as here reported, as the information was received in a manner that entitles it to credit.

Bunker Hill Monument. The following circular has been addressed to Ladies in various parts of New England, by a committee of correspondence chosen at a meeting of Ladies held in this city on the 12th inst.

A number of Ladies in Boston having formed a society with the intention of raising by a voluntary subscription in this city, a sum of money to be appropriated towards finishing the Monument on Bunker Hill, respectfully invite the cooperation of the Ladies of New England in the same design.

The objects for which the Monument was projected and the circumstances under which it was begun, seem to pledge the character of the people that it shall be completed; and as the want of funds resulting from the general depression of business has for some time past suspended its progress, we deem it a proper occasion to bring in our offering—the offering of industry, economy or self denial, as an aid in forwarding the work.

Another reason which marks the present time, as peculiarly suitable for a contribution of this description, is that it will be twice blest. The money given will be a charity by furnishing employment for industrious laborers, as well as an aid in finishing a monument to the memory of those pious patriots, who by perils and sacrifices secured to us the peaceable enjoyment of our civil and religious privileges. We trust that none of our sex will be indifferent to these considerations.

The subscription is confined to females—but children of both sexes are permitted to contribute, and the smallest sums given by them will be acknowledged. This regulation is adopted in the belief that a happy opportunity will thus be presented for mothers to impress on the hearts of their children the remembrance of that great event to which as Republicans we should ever look back with feelings of fervent gratitude towards those who labored to secure our Independence and Liberty—and with reverence and love towards the God in whom our *fathers* trusted, who crowned their efforts with success, and gave us the rich blessings which distinguish our land.—Hoping as we do, that the women throughout New England will feel interested in this plan of beneficence, the subscription is limited to one dollar. No one is invited to subscribe a larger sum—and smaller sums will be thankfully accepted. Donations to any amount will be received, and the names of the donors recorded.

Should any Lady, being a native of New England, though now residing in some other part of the country, wish to contribute, her donation will be gratefully acknowledged.

The Ladies in the various towns and villages of Massachusetts, and in all cities, towns and villages of the other New England States, are invited to form societies in their respective towns, for the purpose of co-operating in this undertaking. After collecting the offerings that may be made, they will please to remit the amount to Nathaniel P. Russell, Esq. Treasurer of the Bunker Hill Monument Association.

MRS. CALEB LORING,
MRS. J. G. PALFREY,
MRS. J. PIERPONT,
MRS. J. L. BLAKE,
MRS. SARAH J. HALE,
MRS. ABBOTT LAWRENCE,
MRS. A. H. EVERETT,
MRS. JOHN B. DAVIS,
MRS. DAVID L. CHILD,
MRS. NATHAN HALE,
} *Corresponding Committee.*

MRS. EDWARD TUCKERMAN, *Treasurer.*

Boston, March 16th, 1830.

FOREIGN SUMMARY.

From Europe. English news to Feb. 11th has been received.

The British Parliament assembled on the 4th of February. The King's speech was read by the Lord Chancellor. He speaks of the continuance of friendly relations with the various powers—of the satisfactory termination of the Russian and Ottoman war—of the efforts made and making for the pacification of Greece—of the unsettled state of Portugal—the encouraging state of the revenue—the efforts making for improvements in the general administration of law.

The speech states that the exports of British produce and manufactures the last year exceeded that of any former year. The king briefly alludes to the distresses of the manufacturing and agricultural classes; but considers it owing to the seasons and to causes beyond the control of Parliament. A large minority of the House of Commons did not think so, as they voted against the address in reply.

Considerable interest has been excited in Parliament by the question in regard to a change in the Commercial relations of England and the U. States.

One of the English journals has the following paragraphs.

Lord Graves committed suicide in London in a fit of delirium. He was 54 years of age, and was married to a sister of Lord Anglesea.

The Hon. James Abercrombie is appointed Lord Chief Baron for Scotland, in the room of Sir Samuel Shepherd, who has resigned in consequence of ill health. This appointment, which was offered to Mr. Abercrombie in the kindest manner, will be highly popular in Scotland.

Greece. Under date of Paris, January 30th, we have the annexed article.

The Journals have spoken of sums sent to Greece by M. Eynard, for account of Russia, amounting, it is said, to 600,000 francs. The *Semaphore*, of Marseilles, contains the following letter on this subject:—

Toulon, Jan. 21.—We observe that several houses of Marseilles have received orders from M. Eynard to send money to Greece. We have already observed the arrivals of several consignments with that destination, and the barrels containing the silver are directed as follows:—Some 'Money sent by the Emperor of Russia to the President of Greece;' others, 'Money sent by M. Eynard, to be specially employed in promoting agriculture.'

These new subsidies will come quite apropos to Count Capo d'Istrias; he will receive a part by the *Volante*, which sailed on the 20th, as well as the *Eclipse*, commanded by M. Hermoux.

MARRIAGES.

In this city, Mr. William McColister to Miss Harriet Morton; Mr. Thomas Franklin Chamberlain to Miss Mary Hutchings, both of this city; Dr. Isaac H. Appleton to Miss Francis Penniman.

In Dorchester, on Tuesday evening last, by the Rev. Dr. Harris, Mr. William K. Barnard to Miss Nancy Denny, daughter of the late Mr. Daniel Denny of Worcester.

In Watertown, Mr. Calvin Brigham to Miss Susan S. Wetherbee, of Boxboro'.

In Ward, by Z. Cary, Esq. Mr. Arba Fitts to Miss Julia Wesson.

In Lynn, Mr. Robert Moore to Miss Sarah Cheever.

In Salem, Mr. Ebenezer Stone to Miss Sarah Epps.

In Beverly, Mr. Isaac Rabson to Miss Sarah Frances, daughter of the late Col. John Francis.

In Hamilton, Mr. Jeremiah Barker, of Danvers, to Mrs. Clarissa Chandler.

In Newbury, Mr. Charles Bradstreet, formerly of Gloucester, to Miss Sarah Ann Noyes.

In Newburyport, Mr. George Bemis, of Waltham, to Miss Elizabeth Nichols Cook—Mr. Wm. B. Tyler, of Calais, Me. to Miss Rebecca Laird.

In Pawtucket, Mr. Archibald Green, of Valley Falls, to Miss Nancy Freeman, of P.

In Gloucester, Capt. Wm. Dexter to Mrs. Nancy Corliss; Mr. Israel H. Cole to Miss Ann W. Haskell; Mr. John Edgar to Miss Caroline Saunders.

In Westboro', Mr. George L. Makepeace, of Franklin, to Miss Emeline Burnap, of the former place.

In Thomaston, Hon. Halsey Healy to Mrs. Mary M. Sprague.

In Belleville, N. J. Joseph Tarrant, jr. Esq. of Wolverhampton, Eng. to Caroline, youngest daughter of Daniel Fox, Esq. of B.

In Eaton, N. Y. Mr. Wm. Packard, formerly of Pelham, Mass. to Miss Jane H. Smith.

DEATHS.

In this city, Sally Crooker, 22; Henry Coyle, 4; Jane Hutchinson, 27; Joseph H. Bateman, 2; Maria C. Jones, 41; Peregrine Paddock, 19; Mr. John Forrest, 53, late of Halifax.

In Charlestown, Henry W. only child of Henry G. and Harriet Stetson, aged 8 mos.

In Roxbury, Mr. Thomas Parker, jr. of Amsterdam.

In Cambridge, on Monday evening last, Mr. Thomas Goddard, 83.

In Cohasset, 12th inst. Mrs. Abigail Cushing, relict of the late Maj. Job C. 76.

In Worcester, 12th inst. Mr. Charles Griffin, late publisher of the Ægis, 27.

In Danvers, Capt. Samuel Symonds, 42.

In Lynn, widow Mehitable Clifford, formerly of Kensington, N. H. 60; Mr. Benj. A. Aborn, 28.

In Hamilton, Mr. John Whittredge, 54.

In Gloucester, Mr. Laban Tarr, 20.

In Swanzey Village, Mrs. Elizabeth, wife of Mr. John Gray, Inholder, 60.

In New Bedford, Mrs. Desire, 22, wife of John Chase; Mrs. Lydia Hathaway, widow of the late Stephen Hathaway, Jr.

In Franklin, Mr. Moses Hawes, a tried patriot of the Revolution; Suddenly, Mrs. Almira, wife of Mr. Alfred Pond, 22.

In Newburyport, Mrs. Hannah Merrill, 57.

In Concord, N. H. Mr. George Hoyt, 24.

In Newbury, Capt. Reuben Jones, 60.

In Portsmouth, Miss Mary Edes, 17.

In Portland, Mr. Peter Parsons, 30; widow Abigail Newman, 54; Mr. Thomas Hovey, 68; Mrs. Sarah, wife of Mr. George W. Lewis, and youngest daughter of Mr. David Williams, 25.

In Westbrook, Mrs. Eelizabeth, relict of the late Mr. John Dole, 72.

In South Berwick, Mrs. Lydia Green, 62, wife of Hon. Benjamin Green, and daughter of the late Rev. Jonas Clark of Lexington, Mass.

In Bath, Miss Harriet Athearn, formerly of Edgartown, Mass. 19.

In Hallowell, Mr. Samuel Tenney, 50.

In Eastport, Mrs. Esther, wife of Capt. John Shackford, 76.

MR. YOUNG'S DISCOURSE.—This day published, by GRAY & BOWEN, and for sale by them and at the Bookstores, a Discourse delivered at the ordination of the Rev. James W. Thompson, as Pastor of the South Congregational Society in Natick, Feb. 17, 1830. By ALEXANDER YOUNG, Minister of the Church on Church-Green, Boston. To the Sermon are annexed the Charge, Right Hand of Fellowship, and Address to the Society, and an Appendix containing an account of the life and labors of Eliot, the apostle to the Indians. G. & B. have also for sale Mr. Young's Discourse on the SINS OF THE TONGUE, *Second Edition*. March 20.

PRIVATE ACADEMY. MR. WEBSTER informs his friends that his school is open for the reception of pupils. The situation is retired, elevated, salubrious; well adapted therefore to mental and moral culture. His instruction is adapted to the present improved system of intellectual discipline, and consequently requires those books, which are used, by authority, in the metropolis. Pupils of both sexes are admitted, who may be taught, if deemed desirable, in separate apartments. Tuition in the common elementary studies at $4 per quarter; if to these be added the Latin and Greek classicks, preparatory to admission to the University, $6. Board with eligible accommodations in Mr. Webster's family at $1 75 cents per week.

Reference. Dea. S. Greele, A. M. Mr. B. D. Emerson, A. M. late principal of the Adams Gr. School, Boston. Sidney Bartlett, Esq.

Reading, North Parish, March 20, 1830.

FEMALE SEMINARY. *The Adams Female Academy* will be opened for the reception of Young Ladies on Wednesday, April 21st.

The course of instruction here adopted includes all the higher branches which are usually taught in similar institutions in this country.

Its local situation is highly favorable to the health of the scholars, and its funds are amply sufficient to insure its permanency, and to provide all those facilities which are so necessary in a thorough course of Education. It has a very good Library, Chemical and Philosophical Apparatus.

The Instructers will make every exertion to promote the moral as well as intellectual improvement of those who are intrusted to their charge.

Board from $1,25 to $1,75 per week. Tuition $5 per quarter.

CHARLES C. P. GALE, *Principal.*

Derry, N. H. March 2d, 1830. 3ti.

PRIVATE SCHOOL. The Subscriber would inform his friends and the public, that he will open a Private School, on Tuesday the 6th of April, at the Village in Dorchester, near Milton Bridge, where instruction will be given in the common and higher English branches, and the French Language.

Tuition from $3 to $5 per quarter.

FRANCIS C. SUMNER.

References.
Rev. Edward Richmond, D. D. Dorchester.
" John Codman, D. D. "
Jesse Pierce, Esq. Stoughton.

3t. *Dorchester, March 10th*, 1830.

SCHOOL FOR YOUNG LADIES. MISS CASTERA respectfully informs the inhabitants of Northborough, and the vicinity, that she will open a School on the first Monday of April, for the instruction of Young Ladies in the various branches of an English education. Plain, and ornamental needle-work will be taught; also the French Language, and Painting. Tuition from $3 to $4 per quarter.

For further particulars inquire at Mr. Jacob Pierce's Northborough, where a few young ladies can be accommodated with board under Miss C.'s immediate charge. 3t. March 20.

A PLAIN AND SERIOUS ADdress on the Subject of the Christian Religion, urging the Practice of it in a Candid and Charitable Spirit.

'If any man have not the spirit of Christ, he is none of his.'—*Paul.*

'Though a man have all knowledge, &c., and have no charity, he is nothing.'—*Paul.*

Price 8 cents.

Published for the Society for the Promotion of Christian Knowledge, Piety, and Charity, by GRAY & BOWEN, and for sale by them and at the Bookstores in general.

To persons purchasing the above for distribution, a liberal discount will be allowed. March 20.

CHRISTIAN TEACHER'S MANUAL. Just published by L. C. BOWLES, corner of Washington and School Streets, (entrance 2nd door from Washington Street,) "*The Christian Teacher's Manual*; designed for Families and Sunday Schools." For March, 1830.

CONTENTS.

Further remarks upon the attendance of children on public worship; Manuals; Jesus and his friends; Questions on the third chapter of Matthew; Snow; The little spring; A night thought. March 20.

ENGLISH PUBLICATIONS.—*Newspapers, Magazines, Reviews, and New Books.* EDWARD WILLMER, Bookseller, and Newspaper Agent, Liverpool, announces to Public Libraries, Reading Rooms, and other Literary Institutions, Editors, Booksellers, and private Individuals, that they may be supplied with English Books, Magazines, Reviews, Newspapers, Prices Currents, Shipping Lists, and every description of English Stationery, also, all the European Foreign Journals, with the utmost punctuality, all which are packed up secure, and shipped to New York, Boston, Philadelphia, Charleston, New Orleans, all parts of North and South America, and the Canadas.

Periodicals sent via. New York go secure in locked up bags to the New York Post Office.

☞ *The situation of Liverpool will ensure a much earlier delivery of these publications, than can be obtained from any other Port in England.*

Orders transmitted to E. Willmer direct to Liverpool, accompanied by a reference for payment, or handed to his Agent, Mr. W. A. COLMAN, Bookseller, &c. Park-Place House, New York, with a remittance, will meet with prompt attention.

For the punctual transmission of the above, by every Packet Ship, E. W. begs to refer to the following:—

Messrs. J. & J. Harper, Publishers, New York,—Editor of the Albion, New York,—The Courier, Boston,—The Telegraph, Washington,—The Daily Chronicle, Philadelphia,—The Patriot, Charleston,—The Gazette, Montreal,—The Exchange News Room, Quebec. 4t. March 13.

COPARTNERSHIP NOTICE.—The subscriber has taken into Copartnership, Mr. WILLIAM SOUTHER, the business will in future be conducted under the firm of JOHN MARSH, & Co. at the former establishment, No's. 96 and 98, State Street.

JOHN MARSH.

N. B. All persons having unsettled accounts are respectfully called upon to adjust the same.

JOHN MARSH & CO. No's. 96 and 98 State Street, offer for sale at the lowest prices, a general assortment of Merchant Account Books, Paper, Stationary, fine Cutlery, School Books, Patent Medicine, &c. &c. at wholesale or retail, on accommodating terms.

J. M. & Co. having a Book Bindery and Manufactory completely furnished, connected with their establishment, and being professed workmen, they would particularly solicit the patronage of Banks, Incorporated Companies and Individuals for Account Books, and pledge themselves to furnish them in the most *superior* modern style, and substantial manner, and warrant them in all cases to give satisfaction.

☞ Family Bibles, Periodicals, Pamphlets and Music Books bound, and Old Books rebound to any particular pattern at short notice. 6w. Feb. 27.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, that on the twentyfourth day of February, A. D. 1830, in the fifty-fourth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book, the right whereof he claims as proprietor in the words following, *to wit*:

'Peter Parley's Tales of Animals; containing descriptions of 300 Quadrupeds, Birds, Fishes, Reptiles and Insects, with numerous engravings.'

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS.

Clerk of the District of Massachusetts.

4t. March 13.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, corner of Washington and School Streets, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen*. Vol. I.—No. 3. (New Series.) For March, 1830.

CONTENTS.

The defect of the times; In what sense Christ says 'I and my Father are one'; Creed of Tertullian; Our Saviour's distress in the garden of Gethsemane, Matt. xxvi. 36—42; Exhibition of a school of young ladies; Modes of defending the trinity—Bishop Hobart's Charge; Dabney's Annotations; Bowles' new series of original books for children; Rev. Thomas Belsham; Religious state and prospects of France.

INFANT SCHOOLS.

MUNROE & FRANCIS respectfully inform the Patrons and Teachers of Infant Schools, that they have completed and published the following Lessons for these little Seminaries, which have been distributed over various parts of the United States, and are not only used in schools, but in nurseries and families, with increasing interest and utility: viz. 26 Lessons in Natural History, with colored plates of Animals. 4 Lessons in Grammar, with colored Pictures. 8 Lessons in Arithmetic, with Pictures, edited by Mr. F. Emerson author of the North American Arithmetic. 42 Lessons in Spelling and Reading, illustrated with prints. ☞ All neatly put upon pasteboard.

Feb. 27.

SELECTED POETRY.

AGED CHRISTIAN'S DEATH BED.

The hoary head is a crown of glory if it be found in the ways of righteousness.

Upon that brow, no diadem
Hath shed its splendors, rich and rare;
But faith beholds a radiant gem
In every silver ringlet there.

The faded lustre of that eye.
The icy coldness of that cheek,
The long drawn breath—that heaving sigh,
The tyrant's near approach bespeak.

Yet hope is in that dying smile;
In whispers soft, it seems to say,
Stay, hov'ring angels—stay awhile,
And bear my ransom'd soul away.

Oh soon to holier joys he'll wake
'Mid sainted choirs.—Ah! dost thou see
The silver cord 's about to break,
'Tis done—tis done.—*The spirit 's free!*

Oh let me hear that rapturous strain
That melts away in tones so sweet.
Hark! angels strike their harps again,
He casts his crown at JESUS' feet.

Prot. Episcop.

'GOD FORSAKES THE RIGHTEOUS NEVER.'

Pilgrim, is thy journey drear?
Are its lights extinct forever;
Still suppress that rising tear,
God forsakes the righteous never.

Storms may gather o'er thy path,
All the ties of life may sever—
Still amid the fearful scath,
God forsakes the righteous never.

Pain may rack thy wasting frame,
Health desert thy couch forever,
Faith still burns with deathless flame,
God forsakes the righteous never.—*Unknown.*

SECULAR MISCELLANY.

SCIENCE OF ANATOMY.

The following is the Report to which we last week referred, as lately submitted to our State Legislature by the Committee on the Judiciary.

House of Representatives, Feb. 25, 1830.

The Committee on the Judiciary, to whom was referred an order instructing them to inquire whether it is expedient to make any further provision by law for protecting the sepulchres of the dead, have had the subject under their consideration. Their attention has been called to the legal embarrassments and dangers that now attend the cultivation of the science of Anatomy, and the removal of which would in their opinion tend to the more effectual protection of the sepulchres of the dead, and they respectfully submit the following Report on the importance of the science of anatomy to the practice of surgery and medicine, and the necessity of dissections to the knowledge of anatomy.

REPORT.

The medical art has been considered necessary and important to mankind from the earliest ages. The surgical department of it especially, received the praises of the first of the historians and poets, and has gradually risen in consequence, so as to be thought essential to every civilized society. Even the most savage people have set a high value on the medical advice of travellers coming from more scientific countries, and they have been ready to exalt and almost to deify them when they have received those benefits, which are administered by a physician or surgeon of moderate acquirements. In polished nations, where the comforts and conveniences of life are sought for, this profession has been cultivated into a distinct, and elevated science; for the pleasures of life are of no avail without health, and the free use of the faculties which nature has bestowed on us; and the occasional scepticism of individuals, as to its utility, has been borne down by the common sense and the common wants of mankind. The accumulating knowledge of thousands of years has at length formed a vast code of science, based on the solid, immoveable foundation of observation and experience. Having for its object the remedy of the disorders and derangements to which the human structure is liable, a knowledge of this, the parts of which it is composed, and the occasional disturbance to which they are subject, has been naturally and necessarily considered to be the ground work of the science. Without an exact knowledge of the delicate springs and wheels and balances in the complicated machinery of the human body, it would be insanity to attempt to restore their proper action, and adjust their disordered movements to each other. Unhappily the acquisition of this knowledge has been opposed by a feeling deeply rooted and of universal extent, not only in the early and uncivilized state of society, but which has extended, though with diminished strength, even to the improved state of the world in which we live. Whether this sentiment be natural, or whether it be imbibed in the course of education, it must be treated with respect, because generally diffused and perhaps founded on the best principles of our nature. The associations formed during life with the corporeal fabric of our friends are too strong to be divided by the stroke which separates it from the intellectual part; and were it not possible to cultivate anatomy without violating these associations, it would perhaps be necessary to sacrifice health and even life to a sentiment so strongly interwoven with our best feelings. If however this science can be pursued without disturbing the minds of the living, and if it is important and even indispensable to the welfare of society, by saving many valuable lives and greatly diminishing the amount of human suffering, every enlightened people must be desirous of establishing it upon proper grounds.

The human body is one of the most complicated and wonderful works of the Creator of the Universe. The number, the minuteness, and the delicacy of its parts, exceeds beyond all comparison, the most complex pieces of machinery which have ever been invented by human genius. To know them with accuracy requires the constant labor of the most industrious individual. Yet without this knowledge, it is wholly impossible to remedy a multitude of diseases and accidents to which the human body is subject. Every human being is hourly exposed to death by the accidental wounds of a hundred blood vessels. These wounds may be remedied with a certainty, scarcely short of mathematical, by an experienced anatomist; but in the hands of one destitute of precise knowledge, life is more insecure than is a ship amid shoals, under the guidance of a mariner without chart or compass, or star, or lead, to direct his course. Involved in the midst of a thousand cords and vessels and nerves, the well instructed surgeon proceeds with coolness and certainty to secure the life of the patient; while the ignorant must either incur the risk of destroying him on the spot, or abandon him, as beyond the reach of the means he possesses to save him. One of the most experienced and conscientious physicians of our Commonwealth has stated as a fact, that within his knowledge, a hundred persons had perished for want of a sufficient skill in anatomy to perform one species of surgical operation. A hundred lives lost by a single disease! What numbers then must have been sacrificed by different disorders and accidents; what numbers are now perishing, what numbers must hereafter become the victims of an ignorance, which it is easy to remove. The vigorous and the decrepid the poor and the rich, are all exposed to the dangers of ignorance and error. It is however the poorer classes, who suffer most, since the more wealthy are likely to obtain that aid, which can at present be administered only by a limited number of individuals.

Many well educated persons ask, why a knowledge of the human body cannot be obtained from books, plates, and wax figures? There is a great degree of misconception on this subject. The human structure is so minute and complex that all the books and plates that can be invented give no adequate and practical knowledge of this science. There are more parts in a single square inch of the human body, than in the most complicated wax figures ever made; and this can no more be imitated by art, than the sap vessels and gum vessels of a plant could be created by human power. The most demonstrative proof of the impossibility of gaining a sufficent knowledge of this subject without dissection, is drawn from the fact, that the laborious and impoverished medical student is ready to bestow his limited means on the acquirement of Anatomy under the most difficult and embarrassing circumstances. Those who cannot succeed in getting it in their own state, go to others, and many resort to foreign countries in pursuit of information which ought to be obtained at their own doors. Why does the Student, and even the practised Surgeon, exhaust his time, his means, and his health, in this occupation, if he knows it to be unnecessary, or that it can be obtained on easier terms? Why is he willing to risk the consequences of an odium which may prove fatal to his prosperity, if it were possible to qualify himself without such dangerous labors? Even those who have once made themselves acquainted with the complicated structure of man, find it impossible to retain their knowledge without occasionally viewing it by dissection. The botanist and mineralogist soon lose their science unless it is kept up by constant practice. The same happens to the Surgeon—and it is well known that the most skilful Surgeons in Europe, whatever their age and experience may be, never dare to execute a difficult operation on the living, without preparing himself by actual dissection.

In proportion as science has spread itself over Europe have the prejudices on this subject been dispelled; and anatomy is now cultivated in nearly all the nations of the Christian world. In our own country the spirit of improvement has been gradually removing the obstacles to this study, and it is freely pursued in nearly all the great cities of the United States. In this Commonwealth a severe prohibitory statute still exists; and thus the law requires of every medical practitioner a knowledge of anatomy, which it at the same time deprives him of the means of acquiring. The medical practitioner who attempts his profession without this information soon finds himself dishonored and abandoned; and his place is occupied by some one who has found the means of studying his art in a foreign country, or has evaded the execution of the law at home. This state of things is as contrary to morality as it is to reason and to the spirit of the age in which we live.

If the laws prohibiting dissections could be executed so effectually as to put a stop to the study of Anatomy, to what an amount of suffering would the public be exposed. Hundreds, and we may venture to say thousands, and among them some of the most valuable members of society, afflicted with various diseases, and overtaken by sudden accidents, would in a few years be sacrificed to so fatal a policy. Shocked at the operation of such a system, the community would rise, and with one voice loudly demand the aid of men qualified to relieve their distress, and the cultivators of Anatomy, instead of being followed by obloquy, would be hailed as the benefactors of mankind.

The difficulties in providing for the study of Anatomy are not insurmountable. The feelings of *living* friends must be sacredly respected; and even where no friends exist, the apprehension of being subjected to dissection ought not to be excited in the mind of any one, however poor and degraded. The practice of yielding for dissection all those who die in places of public charity, which is uniformly pursued in France without objection, would be objectionable in New-England. But with all proper exceptions and limitation, and with provisions by which the bodies of strangers and those who die at a distance from their relatives, may be fully protected, there would still remain a sufficient number of those who die in vice and debauchery, 'unnoticed and unknown,' ignorant of their situation while alive and indifferent as to what occurs to them after death, to afford the means of cultivating this useful and indispensable study; and proper arrangements would even have the effect of giving security to the feelings of those who ought not to become the subject of this pursuit.

The Committee think proper to say that in their investigations, they have found every disposition on the part of medical persons to give information on the subject of their inquiry; and an obvious wish that all obscurity in regard to it should be removed, and that it should be fully understood by the legislature and the whole community.

From the result of these investigations the Committee are convinced that the interest of society requires some modification of the present laws by which the study of anatomy may be pursued under suitable regulations, without incurring the risk of absolute disgrace and ruin.

The Massschusetts Medical Society was incorporated with power to require, and it is made their duty to require, of all persons entering on the practice of the profession, an adequate knowledge of anatomy; and the committee would respectfully suggest, whether it be consistent for the Legislature to oppose the present legal obstacles to their pursuit. It is manifestly against the best interest of the community, that expenses which can be borne only by a few, or the immorality of a violation of the laws and an exposure to ignominious punishment, should be the only alternatives offered to an honorable and most useful profession in obtaining their education. It has been made plain to the committee, that every physician and surgeon should by personal examination obtain an exact knowledge of the situation and relation of the innumerable parts of the human body, or there will be danger of his maiming those whom he wishes to restore, and destroying those whom he wishes to save.

The 'Act to protect the sepulchres of the dead,' was the first upon that subject—it had before been left to the discretion of the common law.

The Committee are aware that the subject is as delicate and difficult as it is important, and they do not think it expedient to propose any alteration of the laws at the present time; because, in a community like ours, it is necessary that laws should proceed from and be supported by public opinion. They are satisfied from the statements made to them by some of the most eminent persons of the medical profession, that great prejudices exist, and that it is very important, that correct information should be spread abroad in the community. The science of the profession has been more improved in modern times than the medical, and it is principally owing to the more thorough and exact knowledge of anatomy. There is no reason to suppose that great discoveries and improvements may not yet be made; but further improvement is hopeless under a rigid enforcement of the present statute.

In the opinion of the committee, nothing would tend more to the protection of the Sepulchres of the dead, than the removal of the difficulties that now attend the practice of dissection. If dissection be necessary to a thorough knowledge of anatomy, the means will be occasionally provided, even at a risk of the severe penalties of the statute, whereas if proper subjects for dissection could be furnished under suitable regulations, without violating the laws, the sepulchres of the dead might be effectually secured by laws, which there would be little or no inducement to violate.

After having fully considered the subject, the committee respectfully recommend that the further consideration thereof be referred to the first Session of the next General Court, and that this report be published in the several newspapers that print the laws of the Commonwealth.

LEVERETT SALTONSTALL, *Chairman.*

HOUSE OF REFORMATION.

The following article, was published in the Boston Patriot of March 11th. It appears, by the correction that follows, that, so far at it relates to the House of Reformation, it is essentially erroneous.

'*Police Court.* On Tuesday, an English lad named George Smith, about 18 years old, bound out within two or three years by the Directors of the House of Reformation to a gentleman in the country, from whom he had stolen a sum of money, and had spent six months in one of the Middlesex county jails, repaired to this city, to commit further depredations. On Tuesday he was found in a chamber in a gentleman's house in this city, secreted under the bed. From his appearing like an idiot, it was at first thought advisable to put him in the House of Correction for six months; but subsequently he was brought from the jail, it having been discovered that he had committed three several larcenies in houses in Hanover and Ann Streets, in the latter of which he had taken a considerable sum of money, part of which was found on him, and he was required to give bail in the sum of $100 on each charge, to take his trial at the next Municipal Court, and in default thereof was committed.'

The above was deemed of injurious tendency in regard to the reputation of this important establishment; and to remedy, as far as possible its effects, one of the Directors of the Institution has published the following

CORRECTION.

As the error is calculated to mislead the public mind respecting the utility of the House of Reformation at South Boston, I wish to state that George Smith never was an inmate of that excellent institution, as will appear from their records. The mistake originated from his having been, four years since, in the House of Industry, where he was admitted by the Directors as an unfortunate youth from Montreal. I have seen and conversed with the boy, who represents that he was, for a few months, at the House of Industry, from which place he went a distance into the country, and soon after returned again into the city, and has, as was natural in his case, at length fallen into the hands of public justice.

While on this subject, it may be as well to remark, as it has been noticed in most of the papers, the recent conviction of a boy by the Municpal Court; that he was one of the earliest inmates of the Juvenile House, taken from the House of Correction, where he had been twice committed, but from his youth and other circumstances, *the then Directors* concluded to err on the side of mercy, and gave consent to have him transferred to the Juvenile House. In due time he was indented, absconded from his master, and at length (for the third or fourth time) found his way to the House of Correction, where he now is, under sentence for six months. His case, from very early life, has been peculiarly bad, and little or no hope ever given of a reformation. Out of 244 who have been inmates of the institution, not over four have been known to be convicted again by any court.

It is very unfortunate for the community, who feel so deep an interest in the institution, as well as unpleasant to the Directors and Intendent, that such mis-statements find their way so *easily* into the public prints, and of course travel through the whole country; it often serves to lead unfortunate parents, who have children there, to doubt the utility of the institution, when every *fact* shews it has thus far succeeded beyond the most sanguine hopes of its friends; as evidence of which the statement given below, taken from the records this day, will exhibit satisfactory proof. If ever facts proved the utility of an institution, it is in this case; if ever money was well expended, it is in saving unfortunate youths from being trained up, as inmates of prisons, and leading them in the way they should go.

Statement of Inmates entered and discharged at the House of Reformation.

Whole number committed,		244
Indented as farmers or various mechanical trades,	85	
Discharged by order of courts,	36	
Escaped, principally on the early establishment of the institution,	17	
Died,	2	
Now in the House,	104	
		—244

A DIRECTOR.

Boston, March 12, 1830.

HINTS ON HEALTH.

'A man,' says Sir William Temple, 'has but these four things to choose out of—to *exercise* daily, to be very *temperate*, to take *physic*, or to be *sick*.' We may venture to assert, with a much later writer, that the principal secrets of health, are, early rising, exercise, personal cleanliness, and leaving the table, unoppressed.

When a family rises early in the morning, conclude the house to be well governed, and the inmates industrious and healthy.

With respect to exercise, there is a simple and benevolent law of nature—'Earn, that you may enjoy.' In other words—secure a good digestion, by exercise.

As much, perhaps, may be said concerning ablution, as exercise Dispel the ill humors from the pores.' Cleanliness is a virtue, though not the first in rank, one of the first, at least, in necessity.

On the subject of temperance, that sturdy moralist, Johnson, speaking of a book in which it was recommended, observed, 'Such a book should come out every thirty years, dressed in the mode of the times.' 'He that would eat much,' says the proverb, 'must eat little.' Let us not however, confound temperance with starvation—on the contrary, it is strictly moderation. We may be intemperately abstemious, as well as intemperately luxurious.

From all that has been said and written on the subject—from the experience of every age and every clime, we may conclude, that 'they are the most healthy, who have nature for their cook—hunger for their caterer: who have no doctor but the sun and fresh air—and no other physic than temperance and exercise.'

REMOVAL. ISAAC R. BUTTS has removed his PRINTING OFFICE from Wilson's Lane, rear of 50 Washington Street, to 25 SCHOOL STREET, *four doors from Washington Street*, where he is prepared to execute all descriptions of Book, Job, Newspaper, and Stereotype Printing, in the *best manner*, and on the *lowest terms*. And from the facilities afforded by the STEAM PRESSES, he is enabled to do work of any magnitude and with despatch.

HE OFFERS FOR SALE,

The entire stock and materials of a Book and Job Printing Office, consisting of Founts of Pica; Small Pica; Long Primer; Bourgeois; Brevier; Minion; Nonpareil; and a large quantity of Job Type;—14 Stands; 20 Composing Sticks; 20 Chases; Paper and Letter Boards; Imposing Stones; Wood and Copper Galleys; Board Racks, &c. &c. Three Medium Washington Presses; 1 superoyal do.; 1 Smith do.—all iron presses, and warranted perfect; 1 Ramage do. 3 Inking Machines; Inking Tables; 20 Inking Cylinders, and Frames for do.; 2 Sinks; 1 Press for pressing wet paper, &c. &c. 1 superior Standing Press, with bars and windlass; several gross Pasteboards, Pressing Boards, Drying Poles, &c. &c.

Two Lehigh Stoves, and three Box Stoves, with a large quantity of Funnel, all new last season.

The stock was purchased of the Boston Type Foundry, within the last three years, is in good order, and will be sold on liberal terms. 4t. Feb. 27.

NOTICE. The General Agents of the Amer. Unit. Assoc., would respectfully give notice, that they have appointed Mr. CARROLL, Bookseller, *New-Orleans*, agent for the sale and distribution of Tracts in that place. March 6.

A. U. A. TRACT—No. 33, *(First Series.)*—"On Christian Salvation." By BERNARD WHITMAN, is this day published, by GRAY & BOWEN, No. 135 Washington Street.

LIBRARIES FOR YOUTH, *uniformly bound.*—With upwards of 900 engravings.

MUNROE & FRANCIS having been long engaged in the publication of books for children, of a highly moral and entertaining character, and believing that a more extensive circulation of them would be advantageous to the rising generation, they have projected the plan of having a select number uniformly bound into one series, comprising eighty-seven volumes, excluding every thing sectarian or frivolous, and offering them as the best and cheapest foundation which can be laid for a youth's library in all the school districts of New-England.

Every one knows how important it is that the minds of children should be well occupied, in order to prevent vicious imaginations, and firmly to impress good principles; and what can subserve this great end more effectually than the establishment of appropriate libraries, which shall possess powerful attractions, and by the aid of pictures and entertaining narrative, keep up enlivened attention?

Besides, children ardently wish, and they ought not to be denied the privilege, to read other books while they are pursuing the daily routine of school exercises: such reading will always aid the preceptor as well as improve the pupil, by developing early those faculties to whose expansion and cultivation all instruction is directed.

When it is considered too how much precious time is wasted in long winter evenings, in idleness, or sleep, or something worse, for the want of interesting books to improve the understanding and the heart, it ought to be a prime object of every gentleman of influence in community to aid in the establishment of juvenile libraries. Let such a project be once attempted, and the increase of books and of information will be as sure as that light follows the rising of the sun.

The books now selected can be read with as much pleasure by the adult as by the child, and most of them will be found to contain the elements of all that instruction which is now given to the public in lectures and publications of 'useful and entertaining knowledge.' They need only allude to the writings of such a constellation of female worthies as Edgeworth, Trimmer, Hamilton, Hofland, Mant, Helme, Hughs, and others, to confirm this assertion. A few in the series will be found suited to very young minds. 'Begin with the infant in the cradle,' and let the little children have their books as well as those of larger growth. But there will be so great a variety, that no age need be excluded the use of the Juvenile Classics.

Annexed, is a catalogue of the works now prepared, and it will be perceived by those acquainted with the books, that they have divided many of the larger kinds into two volumes, for the purpose of having the whole set better adapted for extensive distribution. This Catalogue is also inserted in each volume, and will serve as an index to the series. Care has been taken to have the books firmly and neatly bound, without too much regard to exterior beauty.

In many towns Juvenile Libraries have already been established; and clergymen keep this class of books for week-day circulation among their little parishioners. Under the persevering efforts of Mr. JOSIAH HOLBROOK, lyceums are forming, and infant schools rising, in every place where a knowledge of their advantages is understood. It was from the suggestion of this gentleman that the present plan arose, and they hope to make it an object, both as regards price and intrinsic value, for all school districts to second their wishes.

The price of the set, 87 volumes, is only 23 dollars, which is considerably less than half the retail price of the same books sold separately; and when the great number of engravings and the great diversity of matter, all combined in one uniform plan, are taken into view, it must be considered very low.

The books may be seen at 128 Washington Street, Boston.

CATALOGUE of the Juvenile Classics already published, and uniformly bound into 87 volumes.

1 Belzoni in Egypt. 2 Adventures of Congo. 3 The Crusaders. 4 Parry's Voyages. 5 Wars of the Jews. 6 Portraits from Life. 7 Adelaide. 8 Columbus. 9 Cortez. 10 Elements of Morality. 11, 12 Conversations on Common Things. 13 Eugene and Faithful Girl. 14, 15 Evening Hours. 16, 17 Familiar Tales. 18, 19 Frank. 20 Food for the Young. 21 Godfrey Hall. 22, 23 Harry and Lucy. 24, 25, 26 Harry and Lucy concluded. 27 Infantine Stories. 28, 29 Juvenile Plutarch. 30 Little Henri. 31 Life of Linnæus. 32 Mary and Cat, White Kitten, Sproat's Stories. 33, 34 Mirror. 35 Rosebud and Ryhmes. 36 Old Daniel. 37 Original Poems. 38 Little Grammarian. 39 Pizarro. 40 Poetry without Fiction. 41 Roman Stories. 42 Rose Grant. 43 The Robins. 44, 45, 46, 47 Rosamond. 48, 49, 50, 51, 52, 53 Parent's Assistant. 54 Smuggler's Son. 55 Stories worth telling. 56, 57 Story Teller. 58, 59 Stories from Scripture on a new plan. 60 Stories for Emma. 61, 62 Tales for Ellen. 63 Tales for Boys. 64 Tales for Girls. 65 Pemberton Family. 66, 67 Trimmer's England. 68 Nina. 69 The Pearl. 70 Young Naturalist. 71 Young Cadet. 72, 73 Young Americans in England. 74 Little Flora. 75 Mythology. 76 Universal History. 77 Grecian Biography. 78 Roman Biography. 79, 80 Sandford and Merton. 81 Alfred Campbell. 82 Daughter of a Genius. 83, 84 Western-heath. 85 Æsop in Rhyme. 86 Marmaduke Multiply. 87 Fables for the Nursery.

☞ Gentlemen wishing these books for particular libraries, can have them ornamented in any style they wish. 4sw. eow6m. Feb. 27.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES *in North Bridgewater.*

MISS J. A. PERRY, *Instructress.*

THE Spring Term of this School will commence on Monday, the 5th of April next, and continue 16 *weeks* The various branches attended to, together with the price of tuition for the term, are as follows:—Reading, Orthography and Defining, Penmanship, Geography and Grammar, $3.—Same with History, and Composition. Lace and Muslin Embroidery, $4.—Same with Botany, Arithmetic, Chemistry, Astronomy, Natural, Intellectual and Moral Philosophy, Elements of Criticism. Map-drawing, Painting of various kinds, Gold Lace, Bead, Purse, Net and Rugwork, $6. French Language, $6,50. A Scripture lesson will be given out for a Sabbath exercise. The young Ladies will be classed, according to their respective studies, each of which, will be systematically pursued. Such branches as require, will have the aid of Globes and a Philosophical Apparatus.

Books, Stationary and materials for work, will be supplied, if requested. The number of scholars is limited. Price of board, including washing, for the term, $28.

References—Rev. D. Huntington, Rev. J. Goldsbury, E. Whitman, Esq. North Bridgewater.—Mr. D. Noyes Boston.

Feb. 27. 5t.

LIBERAL PREACHER, *for March.*—Just published by L. C. BOWLES, corner of Washington and School Streets, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for March, 1830, containing a Sermon by the Rev. EZRA S. GOODWIN, of Sandwich, Mass.—On the '*Secrecy of the Soul in Communion with God*,'—from 1 Kings xix. 12, 13. March 6.

CHRISTIAN REGISTER.—The Christian Register is published every Saturday morning, near the corner of Washington and School Streets—over the Washington Circulating Library.

TERMS. *Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents.*

To those who pay bills in advance to a collector after the first month of their year,—*two dollars and seventy-five cents.*

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.